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But it occurs earlier in Browne's (1616) *Bri-
tannia's Pastorals* 2. 4. 170 :

'Or to be least alone when most alone.'

Then in Drummond of Hawthornden's *Urania* :

Though solitare, yet who is not alone,
But doth converse with that eternal love.

And in Milton, *P. L.* 9. 250 :

For solitude sometimes is best society,

with which Bowle compares Sidney, *Arcadia*,
Bk. 3 : 'Your excellencies have power to make
cities envy these woods, and *solitariness to be
accounted the sweetest company.*' Add *Arcadia*,
Bk. 1 (quoted by Bartlett, p. 34) : 'They are
never alone that are accompanied with noble
thoughts.'

All these are ultimately indebted to Cicero,
De Re Publ. 1. 17. 27, though, as the only known
MS. of this work was not discovered till the early
part of the nineteenth century, it was doubtless
through some intermediary. The passage runs :
'*Africanum avum meum scribit Cato solitum esse
dicere . . . numquam se plus agere quam nihil
cum ageret, numquam minus solum esse quam cum
solus esset.*' Epictetus has (chap. 14, quoted by
Bartlett, p. 743) : 'When you have shut your
doors, and darkened your room, remember never
to say that you are alone, for you are not alone ;
but God is within, and your genius is within.'

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MILTON, *COMUS* 598.

I do not find that any one has brought Job
26. 11 into relation with 'pillared firmament.'
Davidson says (*The Book of Job*, p. 185) : 'The
"pillars" of the heavens, if the conception be
not wholly ideal, may be the lofty mountains on
which the heavens seem to rest.'

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DON QUIXOTE I, PRÓLOGO : NON BENE PRO TOTO LIBERTAS VENDITUR AURO.

Clemencin, I (1833), L, has shown that the
apophthegm belongs to "el autor anónimo de las
fábulas llamadas Esópicas, libro 3.º, fábula 14
del Can y el Lobo."¹ He has also pointed out
the use made of it by Juan Ruiz (Ducamin) 206
*lybertat e ssoltura non es por oro conplado*² and
by Diego López de Haro (Depping, *Sammlung*,
1817, 194)³ :

El bien de la libertad
Por ningun oro es comprado.

Medina, *Frases literarias afortunadas*, Rev.
hispanique XVIII ('08), 177, copies Clemencin,
overlooks the reference to López de Haro, and
adduces another instance of the quotation from
"el editor . . . anónimo del Libro de los ensem-
plos,"⁴ que cuenta la fábula del can y el lobo
(176)" [Gayangos 489 b]. He prints (with
unwarranted changes) the whole fable and the
Latin epimyth, but omits what seems to me of
greater interest : the Latin promyth and its trans-
lation and the translation of the epimyth. These
read according to the two extant MSS.⁵ :

Libertas non potest auro comparari.
Non hay cosa que a libertad sea comparada ;
Por oro nin por plata non puede ser conprada.

Por todo el oro mal se uende la libertad ;
Mas que las rriquezas val este don celestial.

A further example of the sentence is *Corvacho*
(Pérez Pastor) 18 : *¿ Quién es tan loco e fuera de
seso que quiere su poderio dar a otro e su lybertad
someter a quien non deue . . . contra el dicho del
sabio, que dize : quien pudiere ser suyo, non sea*

¹ Not accessible to me. S. *Anonymus Neveleti* (Foer-
ster), LIII, 25.

² I defer the discussion of the lack of concord to a later
occasion.

³ Not accessible to me.

⁴ Since 1878 we know through Morel-Fatio, *Rom.* VII
481, the author : Climente Sanchez, arçediano de Val-
deras, en la iglesia de Leon. Among Spanish books,
Menéndez y Pelayo, *Orígenes de la Novela* I, CII, could
have told Medina so.

⁵ For copies of these passages I am indebted to the kind-
ness of Dr. M. A. Buchanan.

enagenado, que lybertad e franqueza non es por oro comprada? E un exemplo antiguo es, el qual puso el arcipreste de Fita en su tratado. As far back as 1779, Sanchez, *Col.* I 104, called attention to this passage, and again IV (1790), 39. Clemencin, who quotes from the latter page, must have seen the reference given there. It is strange that he did not profit by it.

But the saying was known in Spain long before Juan Ruiz. The *Primera Crónica General*, I 73 b 47, makes Petreo, in his speech to his countrymen (before Lérida) use the following words: *E la franqueza non se uende bien por tod ell oro del mundo, ca meior es que el et mas uale; et uos lidiad por ella et defendet la, ca sobrel defendimiento desta se espíende ell oro et la plata, et son preciados los buenos cauallos et guardados pora en las batallas, e ayuntadas las grandes flotas por mar et cercadas las cibdades, et fechos los fuertes cas, tiellos et las otras fortalezas por las tierras . . .* Page 74 a 20 "Lucan, que fizo est estoria" is given as the source. The verses of Lucan that come into question read (Hosius, 1892, iv 223):

Non chalybem gentes penitus fugiente metallo
Eruerent, nulli vallarent oppida muri,
Non sonipes in bella ferox, non iret in aequor
Turrigeras classis pelago sparsura carinas,
Si bene libertas umquam pro pace daretur.

It seems clear that the last line of Lucan recalled to the mind of the author of the *Prim. Crón. Gen.* the similar line of the *An. Nev.*, and that he preferred to use this. We have then probably here the earliest proof of Spanish acquaintance with the *An. Nev.*

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SPANISH LITERATURE.

El Libro de los Gatos: A text with introduction and notes by G. T. NORTHUP. Reprinted from *Modern Philology*, Vol. v, No. 4. Chicago: 1908. 8vo., 78 pp.

In the Introduction to the above book, a Doctor's dissertation of the University of Chicago, the editor states clearly the salient facts regarding the

old Spanish *Libro de los Gatos* and discusses the important problems connected with its literary history. The *Gatos* is preserved to us in a single ms. of the Biblioteca Nacional of Madrid, and forms part of the codex containing the *Libro de los Exemplos*; it had been published in 1860 by Gayangos and was greatly in need of a new and critical edition. The *Gatos* is a translation of the *Fabulæ* of the English monk, Odo of Cheriton, and these *Fabulæ* are preserved in more than two dozen Latin mss. Northup shows that allowing for the displacement of one or two leaves in a parent Spanish ms., the order of the fables of the *Gatos* corresponds to what is probably the best Latin ms., namely, Corpus Christi, 441; in other words, that published by Hervieux. The contents of the individual fables, likewise, resemble most closely this same Corpus Christi version. As it was impossible to collate the twenty-five extant Odo-mss., Northup has studied the relation of the *Gatos* to Odo by means of the twenty Odo-fables published by Voigt, who records the variant readings of eleven mss. The result of this study shows that in spite of the close relation of the *Gatos* to the Corpus Christi ms., the latter cannot be the immediate source of the extant Spanish version. This is evidenced by the various cases where the readings of the *Gatos*-ms. agree with other Latin mss. against the Corpus Christi; it is also shown by a list of instances where the Spanish ms. reveals a distinctly better reading than the Corpus Christi and this list is interesting and forceful. It should be noted, however, that on page nine we are told that *Tu nunca buelas* is a "distinctly better reading" than the Latin *Nichil uales*, in *exemplo* xxvi, 1, yet in the notes to the constructed text of the same passage, we find that "possibly it should read *nada uales*." Northup's final conclusion seems to be established beyond a doubt: The *Gatos*-ms. is derived from a Latin ms. earlier than any now extant and ancestor of both the Corpus Christi and those of Herlet's Groups I and II. It is evident also that the *Gatos*-ms. is not a direct translation of a Latin original, but is a copy of a previous Spanish translation; cf. such errors as *allas non* for *all asno*, *cosas* for *casas*, *comió* for *commo*, *yeruas* for *yras*, etc., "which appear to have arisen entirely within the Spanish" (pp. 11-12). It is true also that the Spanish trans-